

# SCOTTISH RITE NEWS BULLETIN

ISSUED BY AUTHORITY OF THE SUPREME COUNCIL, 33°, SOUTHERN JURISDICTION, U. S. A.  
1735 SIXTEENTH STREET, NORTHWEST, WASHINGTON 9, D. C.

The sentiments expressed herein do not necessarily carry the endorsement of the Supreme Council.

No. 2

February, 1952

## BISHOP OXNAM SHOWS NEED FOR FREE PULPIT IN FREE SOCIETY

WRITING in *The New York Masonic Outlook*, Bishop G. Bromley Oxnam of the Methodist Church, New York Area, tells of the necessity for a "Free Pulpit" if we are to maintain a "Free Society." The following are excerpts from that article:

"The totalitarian threat cannot be met by adopting totalitarianism. The totalitarian has conquered when the defender of democracy discards the civil liberties that are the essence of democracy. The Church is particularly concerned because the freedom of the pulpit is involved. Dictatorships destroy democracy, decapitate opposition, and demand conformity. Freedom of press, speech, assembly, and pulpit, won after a thousand-year struggle for political liberty, are lost when dictatorship supplants democracy.

"Bills of Rights, written into Constitutions, do not confer civil rights. They merely confirm them. They belong to man: they are inherent and inalienable rights with which man is endowed by his Creator. . . .

"The Church has the threefold obligation to teach the principles of conduct, to voice moral judgment, and to herald a new day. This obligation cannot be met if freedom of the pulpit is denied.

"This freedom is challenged in many lands and destroyed in others. Protestantism proposes to defend itself against every attempt to silence its preachers, whether the attempt be made by forces who regard religion as a tool of reaction, or those who declare religion to be revolutionary. The Church espouses no economic system, and refuses to identify Christianity with any economic order. It seeks to preach the religion of Jesus Christ. . . .

"Protestants are determined to preach a Gospel that insists that all men are brothers and children of one Father, to whom final loyalty is due. . . .

"There are forces at work that deliberately seek to restrict the preaching of the Gospel of Christ to those plati-

tudes that forever evade the fundamental issues of righteousness and justice. Reactionary forces strive to discredit our ministers by labeling them 'Communists,' and revolutionaries seek to destroy our conservatives by labeling them 'Fascists.' . . .

"The free pulpit is a creative center of individualism. . . . Democracy is in danger when too few make up the minds of too many.

"There must be a reversal of the trend toward centralization. Americans must discover a splendid synthesis in which we can conserve the creative initiative that flowed from American individualism and also appropriate the benefits that lie in collective endeavor. . . .

"Preachers are aware of the contradiction present in opposition to social planning by men who rush to government for Reconstruction Finance Corporation aid and other subsidies. Preachers know that self-interest is always short-sighted and incapable of planning for generations to come. . . .

"Competence has become a Christian virtue. American business has given the world some of its ablest financiers, executives, organizers and builders; and among these leaders are a growing number of far-visioned men who see the necessity of discovering scientific means by which to realize moral ideals; but, unfortunately, American business genius is so spent in the problem of production that it has not sufficiently expressed itself in achieving justice. This failure must be rectified by free pulpits powerful enough to reach the mind and heart of great men with the imperatives of the Christian faith.

"A free pulpit is an essential part of the free society in which free business men and free labor leaders, a free press and a free radio cooperate to maintain and extend freedom until at last all men possess 'the blessings of liberty.'"

[Bishop Oxnam was raised a Master

Mason in Temple Lodge, No. 47, at Greencastle, Indiana, in 1929; he joined the Scottish Rite Consistory in Indianapolis, in 1930; affiliated with Aurora Grata, Brooklyn, in 1949, and received the 33°. S. W.]

### REQUIREMENT FOR PETITIONERS

At the last session of our Supreme Council, a resolution was adopted requiring that the petitioners for the Scottish Rite Degrees should answer in writing the following two questions:

"I. The Supreme Council announces as fundamental principles the following:

'The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

'The entire separation of Church and State and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.'

Do you approve wholeheartedly of these principles? (—Yes) (—No)

II. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? (—Yes) (—No)  
If you answer this question in the affirmative, give particulars."

This is only a fair and not discriminatory requirement. The Scottish Rite of Freemasonry does not want members who are not loyal, patriotic and devoted to the interests of their country.

These questions should be printed or typed on the regular form of petition for the degrees, on both of them.

J. H. C.

We must live our Masonry in our daily lives and actions if we want to get the most from it. The general desire and aim of the Craft is to propagate truth, thereby making its votaries better and wiser. As Freemasons are ever to search for further light, they should be zealous students, thinkers and teachers.—V. M. Burrows, *Masonic Tidings*.



# THE "ALERT AMERICA" CONVOYS

THE Valley Forge Foundation, Inc., in cooperation with Federal Civil Defense Administration, has undertaken a most difficult and vital program in behalf of Civil Defense. Its tremendous task is to "alert America" and thus make it possible for us again adequately to defend our homes, our industrial cities, our farms, our freedoms and all that has made America dear to us and that part of the world that looks to our way of life as the salvation of the human race.

"Alert America" means just what the phrase says, arouse America to the dangers which confront it from attacks by Communist Russia. The responsibility of "alerting" and "arousing" America to this danger rests on every citizen.

The Federal Civil Defense Administration has found too many of the people hard to alert, to become aroused to protect themselves even in the most simple prescribed ways, to say nothing of realizing that the major responsibility of thrusting back attack is, after all is said and done, on the shoulders of every one of us. What each does now, and until the crisis is upon us, will be the acid test of the will to prepare the country and every community to resist and fight back.

To break the seeming lethargy of many well-meaning citizens to this vital need in the threat of atomic war, an extended and graphic method of informing the people has been established, and will soon be launched. Valley Forge is a nonprofit, nonpolitical, and non-sectarian public service foundation of outstanding Americans who are acting in behalf of Civil Defense as a part of the total defense of the American Way of Life and is resolved to help in this great task.

To this end, motor convoys will be sent throughout the country in three units, which will visit 68 cities. Those in the Southern Jurisdiction of the Supreme Council of Scottish Rite of Freemasonry will include Louisville, St. Louis, Kansas City, Kans., St. Paul, Minneapolis, Duluth, Baltimore, Atlanta, Birmingham, New Orleans, Houston, Los Angeles, San Francisco, Oakland, Portland, Ore., Seattle, Wheeling, and the District of Columbia.

Each unit will consist of ten 32-foot trailers, painted in a uniform distinctive design. Each 10-truck convoy will carry the various matter needed to present to the people in a portable exhibit, mounted on skids and readily maneuvered by portable winches. When assembled the exhibit is 55 x 120 feet, somewhat larger than the average bas-

ketball court. The exhibit will be set up in an armory, exhibit hall or gymnasium and remain there for three to five days.

In each city visited the exhibit will be announced as "Alert America Week." During this period information will be given on what to do during an attack, how to recruit for civil defense, how to administer first aid in atomic war, the great need for blood donations and the stressing of other objectives in every way that will graphically impress those who attend the exhibits. In other words, this mode of alerting and teaching will be dramatic in its impact on the mind and understanding of the citizen's duty and part in defending America.

From another and more detailed aspect, half of the exhibit will drive home the reality and nature of the threat that faces us. The second half will spell out specifically what the individual citizen can do to meet this threat, and how civil defense services are organized in localities in the state to protect the people.

The principal features of these exhibits are peacetime uses of atomic energy in industry, agriculture, transportation and medicine; various kinds of atomic air attacks, sabotage, psychological warfare, chemical and biological warfare will be shown; two scenic effects—one of what a single bomb could do to a typical city without civil defense and the other how civil defense can beat this menace; the new understanding of national defense copartnership of civil and military defense; at the national, state and local levels with emphasis on individual and community responsibility; methods and tools of civil defense in pre-attack, post-warning and post-attack phases.

What are the freedoms we are enjoying? How did we get them? What are the dangers that threaten them? All of this also will be dramatized in the story of the land we cherish and protect, and which we fight to protect.

At the conclusion of an exhibit, everybody passing through will be asked to pledge something positive—to volunteer as a CD, to teach his family how to protect themselves, to take training, etc. This will be flexible and adapted to local needs by the city defense director.

According to the statement of Valley Forge Foundation, Inc., extensive plans have been made to capitalize on each convoy, not only during its stay at each city, but through a follow-up campaign after it leaves.

In January, 1952, the exhibit moved to Washington, D. C., for its formal opening. At the same time one convoy

headed to the Middle West, and the other to the South, thence to the Pacific Coast.

A field director of the Valley Forge Foundation will precede the arrival of the convoys to aid areas develop "Alert America" Committees which will be entrusted with the responsibility of dramatizing and making effective the points made in this statement. E. R.

## HOW HISTORY IS TAUGHT IN THE STATE OF CALIFORNIA

From Edward D. Clarkson, 32°, of La Jolla, San Diego County, California, come data about the teaching of history in the junior grade of the Senior High School of that town. The purposes set before the class are A1, and are as follows:

1. To learn lastingly the main events in the history of the United States of America.
2. To understand the significance of the events and how they influence our history and present lives.
3. To relate the lessons of history to our present personal community, national and world problems, and to profit from them.
4. To form a concept of the greatness of the institutions and people of the United States of America and of the grandeur of our national heroes.
5. To realize the individual and collective obligation of Americans to themselves, to each other and to the world.
6. To help equip the pupil for future life in our nation.

## BUY FROM FIRMS ADVERTISING IN MASONIC PAPERS AND MAGAZINES

Inasmuch as Masonic papers and magazines, unless endowed, cannot exist without advertising, it is just and reasonable to call to the attention of Masons that they patronize the firms advertising in Masonic papers and magazines.

*The New Age Magazine* and the *Scottish Rite News Bulletin* are in receipt of the Christmas issue of the *Square and Compass*, which contains 244 pages. This magazine is published monthly by Anthony E. Valentine, P.M., 1728 Arapahoe Street, Denver, Colorado.

Rev. Alfeo Emaldi, Italian Xaverian Missionary in Tientsin, China, using a razor blade, slit his tongue lest communist torture might force him to become an informer and, for his pains, succeeded. It is "a tossup" as to who was the more stupid—the priest or communist, for certainly the priest could write and was subject to being forced to do so.



# STORY OF ONE OF THE NATION'S GREAT INSPIRATIONAL CHURCHES

WHAT makes some churches famous and others just seem to struggle along? There are many answers to this question. During the past year *The Christian Century* of Chicago has been publishing a series of articles on the "Gallery of Great Churches." The article which appeared in the November 28th issue contains fourteen columns and has to do with the Riverside Church of New York City. It is a masterly report.

A careful perusal of the subject shows that there are many angles to this question. Some churches are great on the basis of worldly possessions, but otherwise not what disinterested onlookers would call surcharged with the Christian spirit. Such churches more nearly resemble a socially exclusive club operating for convenience under the name of a church.

Then there are churches in towns and the medium and smaller sized cities which exude, without ostentation, the spirit of the Founder whose name the church bears. It is reflected in personal pietism and in their attitude toward the social message of Jesus.

Some churches and, unfortunately, a considerable number of their members have a negative attitude toward moral and religious questions—a personal piety and pietism—which looks solely to some reward after physical death occurs and which requires, like some types of insurance policies, that the holder must die to win and this makes him indifferent to the misfortunes of those about him.

Then there are other types of churches which are very much concerned with meeting the social problems of contemporary life because they sincerely believe that the teachings of Christ, and especially the Golden Rule, call for this attitude of the church toward bettering conditions in the "here and now" and not concentrating all their energies on "saving men's souls" after death, about which there are millions of ideas held by millions of people, but no visible, factual evidence. Consequently this type of church is much impressed by the declaration in an essay written nineteen hundred years ago by James Justus, more commonly known as the Apostle James, whose writing is officially designated The General Epistle of James. In the eighteenth verse of the second chapter of that epistle occur these words: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

The Riverside Church is nationally known because of the influence of two men, Harry Emerson Fosdick and John D. Rockefeller, Jr. Though technically it is still a Baptist Church and retains its membership in the American Baptist Convention, its denominationalism is not emphasized. There are thirty-one denominations represented in the membership. Starting in 1841 on Stanton Street with a membership of 364, it today has 3,500 members. Less than 1,300 members live in the Morningside Heights area. It draws 142 members from Long Island, 233 from Westchester County, 52 from Connecticut, and 233 from New Jersey.

From Stanton Street, it moved to Broome Street. During the Civil War it moved to 46th Street just off of Fifth Avenue and renamed itself the Fifth Avenue Baptist Church. Its former pastors were W. H. P. Faunce, Charles F. Aked, Cornelius Woelfkin and Doctor Fosdick. Each of these had a definite part in making liberal American Protestantism what it is today. The present minister is Robert J. McCracken. He is a Scot who received his training at Cambridge and Glasgow, where he took his theological degree. He was called to Canada as a professor at McMaster, the Baptist College in Hamilton, Ontario. A Riverside trustee discovered him filling a summer engagement at Toronto's largest Baptist Church.

The Riverside Church today has an annual budget of over half a million dollars. The church membership does not comprise either the very wealthy or manual workers. There is a preponderance of professional people—lawyers, doctors, teachers and a scattering of men and women connected with the arts. There are also a goodly number of students from nearby colleges and professional schools. There is a large number of Orientals and a lighter membership of Negroes. There is also a heavy gathering of visitors from all over the nation and from abroad at each of the Sunday services.

There are three assistant ministers. One handles the church school; another handles the "division of church fellowship," the "division of support and interpretation," and "division of building operation." His major responsibility is for the pastoral work and to see that the total organization runs smoothly. Another minister is responsible for the church's work with students. There are also two women assistants. One looks after the women's society and the other, a professionally trained social worker,

handles cases of individuals seeking aid from the church's personal and financial resources.

An organization as large as Riverside has a business side to it of necessity. They have an expert in this field who reports to the board of trustees and the finance committee. He has a staff of 35 full-time maintenance and operating employees and he has the added duty of assisting in securing many of the other employees who make up the full-time staff of 69.

The Riverside Church has not attempted to isolate itself. On the contrary it faces squarely, and indeed even welcomes, the problems presented to it by its close proximity to one end of Harlem with its slums and racial difficulties, and its nearness to Columbia University. Riverside is one of nine institutions sponsoring and supporting Manhattanville Neighborhood Center on West 126th Street.

The Riverside Church was completed in 1928 and is similar in architecture to the Cathedral at Chartres, France. It was paid for by John D. Rockefeller, Jr., as a memorial to his mother. The cost was never made public, but estimates made at the time of its dedication ranged from \$5,000,000 to \$6,000,000 exclusive of the land. The building is visible for miles by reason of a 20-story tower 400 feet high, within which, besides numerous offices and classrooms, is a carillon set of 72 bells. Mr. Rockefeller has also provided an endowment for the upkeep of the building.

S. W.

At the 1951 meeting of the Supreme Council of the Northern Masonic Jurisdiction, U.S.A., William Henry Pangborn, Jr., 33°, former member of Aurora Grata Bodies, A.A.S.R., Valley of Brooklyn, New York, was elected and crowned an Active Member of the Supreme Council for New Jersey.

Brother Pangborn was born in Hoboken, New Jersey, October 7, 1894. A lawyer by profession, he served in the law department of the Western Union Telegraph Company of New York City until his recent retirement. He has been active in all branches of Freemasonry for many years, and a high ranking officer in all of them.

The danger to our country is not from without so much as from within. If we are to survive, we must not become intoxicated with our sense of material power nor remain bewildered at the destructive attempt from without—enemies, but must cultivate that moral or spiritual power which comes from an understood and accepted individual responsibility.—R. A. Stillbaugh, Editor, *Masonic Chronicler*.



# WILL THERE SOME DAY BE A "SAINT THOMAS" OF AMERICA?

DR. Raymond Palmer of the Unitarian Church of Hinsdale, Illinois, thinks there will be. In his lecture on "Thomas Jefferson's Religion—A Message for America," he stated: "Jefferson said, 'In every country and in every age, the priest has been hostile to liberty.' He said that in 1814. A little over a century and a quarter later there was unveiled in Washington [D. C.] a beautiful memorial to this man. There was no spokesman for free religion at the unveiling. Not one. But a conspicuous and official part in the services of dedication was filled by two noted priests, one from the Roman Catholic and the other from the Episcopalian Church. It is an incontrovertible fact that Thomas Jefferson did not believe in either one of those churches, or in a special theological priesthood of any kind whatever.

"This is what is being done to Thomas Jefferson in the country which he did so much to found. He is being put through a metamorphosis. The church is accepting him in the same fashion in which they have accepted Jesus. True, they never nailed Thomas Jefferson to a cross or strung him on a gallows, though many a priest would have liked to do so in his day, but now they are embalming him in the grave clothes of ecclesiasticism. They are beginning the process which may end up, after a few centuries, in his becoming Saint Thomas of America. This is the way priestcraft works. Never forget it. It makes saints, and even gods, of those prophets whom it can silence in no other way. It muffles their voices in legend and distorts their principles in dogma."

Doctor Palmer calls attention to *The Story of American Catholicism* by Theodore Maynard, in which it is stated: "Thomas Jefferson got his ideas from a still greater Thomas, Saint Thomas Aquinas, in a line of descent, says the author, from Aquinas, through the Englishmen Hooker and John Locke. This is learning with a purpose, and the purpose is not to make men free. 'We hold these truths . . . we hold these truths . . . yes, there are some in America who propose to hold them so securely that the people will never get at them until they have been re-written as the Gospel According to Saint Thomas Aquinas.'"

It might be added that the leading lights in the Joint Congressional Committee and citizens therein of the Thomas Jefferson Memorial were strong Roman Catholics. And, in support of

Doctor Palmer that the Roman Catholic Church muffles the voices of those prophets whom it could not silence in legend and distorts their principles in dogma, we call attention to two such prophets. One was the immortal Dante (A.D. 1265-1321), who denounced the Church of Rome as the Babylon of the Apocalypse, presenting the papacy in his poem on Hell, Purgatory and Paradise in graphic phrases, as the world then knew it. But today the Roman hierarchy would claim Dante as its own, just as it claims Joan of Arc, though her burning at the stake was ordered by a court of Roman Catholic priests for her "heresy," which is called Protestantism. (Consult "Joan of Arc" by Mark Twain.)

We should not refrain from calling attention to the fake claim that the Declaration of Independence was founded upon the thinking of Aquinas. Paul Blanshard, in his work, *Communism, Democracy and the Catholic Power*, states on page 137: "St. Thomas Aquinas must be the guide of all philosophical culture in the Catholic system," and on page 110, "St. Thomas Aquinas . . . taught that the Church had the right to kill heretics."

On page 148, Blanshard quotes Bertrand Russell's summary of St. Thomas' qualities as a philosopher:

"There is little of the true philosophic spirit in Aquinas. He does not, like the Platonic Socrates, set out wherever the argument may lead. He is not engaged in an inquiry, the result of which is impossible to know in advance. Before he begins to philosophize, he already knows the truth; it is declared in the Catholic faith. If he can find apparently rational arguments for some parts of the faith, so much the better; if he cannot, he need only fall back on revelation. The finding of arguments for a conclusion given in advance is not philosophy, but special pleading. I cannot, therefore, feel that he deserves to be put on a level with the best philosophers either of Greece or of modern times."

But, as has been pointed out by close students of St. Thomas, he undertook to apply certain philosophical principles of Aristotle, the Pagan, to the Roman Catholic faith. In other words, he was a plagiarist, passing off Aristotle's views as his own and the basis of faith of the Roman Church. E. R.

A man's caliber may be measured by the amount of opposition it takes to discourage him.—*Selected.*

## A GENERAL IS CHARTER MASTER OF HIS LODGE

Never in the annals of Kentucky Masonry has a General in the United States Army presided as Worshipful Master of a newly organized Lodge in that state until recently, when General Wayne C. Smith so presided over the new Lodge at Fort Campbell, Kentucky. The Lodge was given a dispensation in the fall of 1951 by the Grand Master of Kentucky, M. W. Edwin E. Freshney. The charter group consisted of 26 members—one Brigadier General, four Lieutenant Colonels, two Majors, two Captains, five 1st Lieutenants, three Warrant Officers, three Sergeants, and six civilians.

With the large number of United States Army Officers who have become Masons, it is likely that there have been several generals who have been Charter Masters of their Lodges. George Washington was the Charter Master of Alexandria Lodge No. 22. This Lodge originally was No. 39 under the Grand Lodge of Pennsylvania, but, in 1788, it was transferred to the Grand Lodge of Virginia, and now it is Alexandria-Washington Lodge No. 22 at Alexandria, Virginia. There must certainly be other generals who enjoyed this distinction, though this has not been stated as of record in the history of the Craft in the United States. This assertion will doubtless be regarded as a challenge and will be heard from.

## MORAL VIRTUES

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OF ALL the great teachings of Masonry, the moral virtues expounded are the most outstanding. The 21st verse, chapter 23, of the Book of Proverbs: "For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

Paul says that "every man that striveth for the mastery is temperate in all things."

In Galatians 5, verse 23: "Meekness, temperance; against such there is no law."

In Ephesians 5, verse 18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

We are taught to regulate our lives by our intellect and develop our Christian character by truth, temperance, fortitude, prudence and charity. The spirit of hate and loose tongues seem to prevail and provoke troubles not pacific.

It is the duty of all Masons to remember their obligations and set the example at all times. It can and must be contagious from the moral standpoint. May we always try to prevent the clashing of incompatible opinions.



# THE FREEDOM BOOK

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**T**HE Bible, or Freedom Book, is symbolically placed on the Masonic altar and in the center of the Lodge, and reminds us that God grants to all men a cherished possession—freedom.

Contained in this book are stirring biographical accounts of patriots who prize, plead, fight, and dedicate their lives at liberty's altar. We join Moses leading his people out of Egyptian slavery toward the freedom of the desert; we hear the echo of Miriam's jubilant liberty songs. We meet Samuel, the circuit judge, ascribed "one of the greatest minds of history," by Professor Knopf of the University of Southern California. Despite Samuel's warnings on the dangers of monarchy, the people demand a king to rule over them. They acquire their king; with him they get exorbitant taxes, compulsory military service, repression, chains and shackles.

The doctrine of the king's divine right grows prominent. David looks from his royal window, spies Uriah's beautiful wife, and promptly steals her affections. Ahab gazes from his palace, notes Naboth's luscious green garden and determines to confiscate it. Moreover, he is aided in crime by his queen, Jezebel, the first woman to effectively conduct a smear campaign. She bribes witnesses who falsely accuse Naboth of "cursing God and the King." How contemporary that accusation sounds! Naboth is stoned to death. Men murmur, then begin to think more seriously of the threats to their freedom.

Onto this ideological stage march the prophets: Isaiah, Jeremiah, Ezekiel, Hosea, Amos, all earnest lovers of freedom. They boldly declare that religious ceremony and sacrifice are but empty form unless accompanied by the practice of political justice and social righteousness. These fellows pull no punches in the combat ring of political expression. Vigorously they denounce self-indulgence, greed, usury, and social indifference. Amos unrelentingly assails "them that are at ease in Zion."

Between the Old and New Testaments, and contained within the Apocrypha (hidden rolls), is the heroic account of the devoted service of the liberty-loving Maccabees. Antiochus, the Syrian Emperor, after capturing the Temple in Jerusalem (168 B.C.), desecrates its altar, raises his pagan idols, burns the law books, and with dogmatic zeal requires Israel to genuflect before his authority. But Judas Maccabeus and his brothers,

all lively characters, "hold fast their faith in freedom," to use Robert Hutchins' fine phrase, and in phenomenal fashion defeat the hosts of Antiochus. Hanukkah, the feast of lights, commemorates this freedom victory.

The Book of Freedom also tells of a controversy waged in and around Jerusalem involving an old Order's orthodoxy aligned solidly against the liberalism of a young Galilean Carpenter. He is accused of breaking their law when He permits His disciples to pluck grain on the Sabbath day; and when He ministers to the sick on the Sabbath, they again censure Him. The formalists take counsel that they may sack this freedom-lover. He protests the legalistic formalism of their religion; reproaches them for placing heavy burdens on the backs of the people, and for paying tithes of mint, while omitting the weightier matters of the law. He is finally put to death—but the cause of freedom continues to grow.

At such a time as this, when man's divine right to think for himself is challenged, when his freedom is in constant jeopardy, and authoritarianism in both Church and State grows stronger and seeks to usurp individual rights, when good men and honest citizens hesitate to speak out for fear of smear campaigns—at such a time as this let us recapture the faith and courage of true Masonry, practice the glorious principles contained in the Book, and as Masons do our part to maintain religious, political, and intellectual freedom!

## TRUTH TO KILL THE BIG LIE

CHARLES C. RALLS, Past Commander-in-Chief  
Veterans of Foreign Wars of the U. S.

**W**E are faced with a frightful crisis, both here at home and abroad. The democratic world has been forced to look to its arms and defense for survival. Soviet Russia's armed might is threatening Europe and Asia, and its Comintern is desperately trying to infiltrate the United States with saboteurs, spies and insidious Communist propaganda. The gravity of the situation is not fully realized by a large number of American people. It is the duty of all great civic and veterans organizations to alert our population to the evil intent, purpose and consequence of Communism.

Our people, if fully informed, will realize that freedom, truth, and liberty will prevail if we defend it, or the Com-

munist way with slavery, despotism, and tyranny will dominate the world. Thus part of our fight against Communism resolves itself into a process of "education."

An "Anti-Communist Education Committee" could very well be set up in all of our organizations, both on a national and local level, to teach our own membership and the public why Communism is evil, subversive and committed to world conquest. There is at our disposal every means of American communication.

Special emphasis should be placed on informing the people as to the methods used by Communists directed to overthrow of governments. The tactics used by individual Communists should be stressed. Too many Americans still believe these tactics overdrawn. The true story of the Communist—the terrorist, murderer, liar—should be revealed.

In waging the great crusade against Communism, all Americans should clearly understand these facts.

The center, brain, and stronghold of World Communism is in Moscow. Communism is an international conspiracy.

The Soviet Government *cannot* be dealt with as an honest government. It refuses to be bound by treaties. Communists are taught and believe that anything they do — lies, blackmail, theft, murder—all is fair if done for the cause of Communism.

Our duty—the duty of all fraternal, patriotic, civic and veterans groups—is plainly set out. We must educate and inform our people here at home, first, to all the ramifications of Communism. Let us tell the *truth* to kill the *big lie*.—*Masonic Review Digest*, Seattle, Wash.

## VISUAL MASONIC EDUCATION

The Iowa Committee on Masonic Education has issued a 22-page catalogue listing 60 titles of 16 mm. sound motion pictures which are available to Iowa Lodges as one of the committee's services. This method of Masonic education should stimulate great interest on the part of the Iowa Brethren, as it makes inculcation of the Masonic principles and procedures much easier to grasp because it entertains while it teaches. The preface of the catalogue explains in detail the service and the process of ordering the film desired by a Lodge.

This departure in advancing the teachings and procedures of the Craft will doubtless be watched by other Grand Jurisdictions, with the view of adopting it for the same purposes it is being used by the Iowa Grand Lodge Committee on Masonic Education.



# SEARCH THE SCRIPTURES

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**L**ET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19:14.)

In these days, when the blind Samson of Communism seems intent upon wrecking the whole Temple of Civilization, the average reader is often depressed by the news of the destruction of young lives abroad and the passing of useful elder citizens at home. Being reminded of death has a sobering effect upon most of us, but also it teaches a profound Masonic lesson.

In glancing through a recent issue of the *Scottish Rite Herald*, published by the Dallas, Texas, Scottish Rite Bodies, I became somewhat moody in reflecting upon the passing of several distinguished Masons whose deaths were noted in that publication.

In the same issue, however, appeared a paragraph in the notable Maundy Thursday address of Dr. Lance Webb that seems to me a key which might turn up the Great Light of Love and Brotherly Affection to light the way to eternal happiness for many who may be discouraged by the thought of death for their loved ones or for themselves. Let me quote the paragraph:

"Each must bear his own burden of doubts. Others may give us their witness and assure us that the thing we want to believe is true. But ultimately I alone must meet and conquer doubts. Jesus upon the cross voiced these doubts in the cry, 'My God, my God. Why hast Thou forsaken me?' But only Jesus could meet His own doubts with faith—'Father, into Thy hands I commend my spirit.'"

Some Christians have been puzzled by the cry of Jesus on the cross, "My God, my God, why hast Thou forsaken me?" Not so with the religious Jew, for he immediately recognizes the words of the opening of the Twenty-second Psalm of David.

Could it not be that Jesus was saying to those present and to those in the ages to follow:

"I beg that you read the Twenty-second Psalm of my father, David, and see if it is not a prophecy of me. See for yourselves if it does not say, 'They pierced my hands and my feet,' and 'They part my garments among them, and cast lots upon my vesture.' Then read of the casting out of doubt and discouragement in the last of the Psalm and the Psalm that follows. With God

all things are possible. Be of good cheer. By faith, the tragedy and sorrow of the world may be conquered."

The Twenty-second Psalm is really more Christian than Jewish in its content. On the other hand, the Eleventh Chapter of the Epistle to the Hebrews, in the Christian Bible, is more Jewish than Christian in thought. It is a rather strange paradox that the Twenty-second and the Twenty-third Psalms of David would serve better as the basis for a Christian sermon than for a Jewish religious discourse, while the Eleventh Chapter of Hebrews could be read in a synagogue without a word being changed. In the search for religious truth, I believe that it would be of great spiritual value to both Jews and Christians to make a close study of the Twenty-second and Twenty-third Psalms, as well as the Eleventh Chapter of Hebrews.

Do not both the Jewish prophecies and the Christian scriptures foretell the imminent appearance of the prophesied Messiah?

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of . . ." (the Messiah of the Christians and the King of the Jews). (John 5:39.)

## MASONIC FOUNDATION OF N. Y. GIVES ANOTHER \$200,000

The Masonic Foundation for Medical Research and Human Welfare was established, in 1948, in New York and since then a total of \$800,000 has been given in the fight to overcome rheumatic fever and arthritis. Of this sum \$200,000 was given in October, 1951.

R. W. Raymond C. Ellis, President of the Masonic Foundation, stated: "These grants represent the fourth year of Masonic activity—and bring to a total of \$800,000 the amount made available by the Masonic Foundation for Medical Research. Great progress in the fight to overcome rheumatic fever and arthritis during the last four years has been noted as a result of the discovery and development of the new hormone drugs, cortisone and ACTH, and through new discoveries in the use of penicillin. For the first time in the history of medicine there is real hope for victims of rheumatic fever, as well as for those suffering with arthritis.

"In the opinion of some outstanding men in research, in the coming years rheumatic fever and arthritis may be wiped out in the same sense that

diphtheria was wiped out two or three generations ago."

The grants have been awarded to the six research institutions in New York State now supported by the Masonic Foundation. The units estimate the amount they will need for the coming year, and grants are made accordingly. Grants in October, 1951, were made as follows:

Mrs. Edwin H. Koehler, president of Irvington House for Cardiac Children (\$23,618.09); Samuel Kaltman for Dean Stockton Kimball of the University of Buffalo School of Medicine (\$19,650.60); Dean Willard C. Rappleye of Columbia University College of Physicians and Surgeons (\$25,379.46); Dean Currier McEwen of New York University Bellevue Medical Center (\$72,632.83); Dr. Ralph F. Jacox, assistant professor of medicine at University of Rochester, N. Y. (\$26,657.85); Norman Beekman for the University of New York Medical Center at Syracuse University, N. Y. (\$24,984.72).

## ROMAN CATHOLIC CHILDREN BURNED SANTA IN EFFIGY

On December 24, 1951, on the steps of Dijon Roman Catholic Cathedral in France, some 250 children of that denomination watched and cheered the burning of Santa Claus in effigy.

According to an AP dispatch, an anonymous communique was posted on the church door, which read: "United in all the Christian homes of the parish [St. Benigne Parish], 250 children who want to fight against lies have burned Santa Claus. This is not a vaudeville act, but a protest against lies which are incapable of awakening the religious feelings of children and are in no sense a method of education. To a Christian, Christmas is the anniversary of the Saviour's birth."

The average citizen of the United States would not agree with the priests of St. Benigne Parish that the traditional character of Santa Claus does not awaken a religious feeling in children; and it certainly does in the patrons of Santa who do the giving.

At any rate, since the Roman Catholic French priests of the above named parish have started on a rampage against lies, the world, we hope but slimly, can look to a great reform in the Roman Catholic Church for there are many far-fetched practices of superstition on that church's calendar which should be wiped out, with credit to itself and to the advancement of civilization. We are not unmindful of the fact that Roman Catholic France expelled the Jesuits in 1594; restored them in 1603; again expelled them in 1764, and again in 1880. E. R.



# COMMUNISTS EXALT INJUSTICE IN SOVIET PRISON CAMPS

MUCH has been written in recent months about the forced labor camps of the USSR. What is not generally realized is that the Soviet Politburo draws a sharp distinction between ordinary crimes, toward which they show an intelligent grasp of the causes that have led men to commit crimes and have dealt with them with the advanced attitudes on criminology held by the more enlightened nations of the Western World.

But, when it comes to what the Soviet regards as political crimes, no mercy is shown, and here Russian authorities have policies which shock the Western World. The Soviet treats the political prisoner as the arch enemy of society, one who is trying to break down the Communist ideology and, therefore, no punishment is too drastic for him.

*The Humanist*, published bimonthly at Yellow Springs, Ohio, by the American Humanist Association, in its November-December, 1951, issue, goes into great detail on the subject of "Forced Labor in the Soviet Union," in a scholarly article by Pro. Rubin Gotesky of the University of Georgia. The Thirteenth Amendment of our Federal Constitution forbids forced labor "except as punishment for crime whereof the party shall have been duly convicted." The basis of prison labor under our system is that no man shall live in idleness upon the labor of others. He is a criminal serving a sentence, and he labors both for his own and the community's support. Similarly, in Russia, the convict is not an innocent person illegally imprisoned and illegally kept working for an indefinite period in a prison camp.

Why then, it is often asked, is Soviet prison labor so often called "slave" labor? Some of the reasons given are: (a) labor unions fear prison labor will reduce the working wages and standard of living; (b) the law as a whole, however "legal," must not be repugnant to the enlightened conscience of mankind; (c) there must be safeguards against the abuse of the law by those charged with administering the law, and one of these safeguards is *habeas corpus*; (d) in the Western World even prison labor is regarded as a means of adding some dignity to life, a means of not merely punishing the prisoner and protecting society, but a means of rehabilitating the prisoner, if possible, so that when his term is up he can become self-supporting and go straight; (e) for the past two or three centuries there has been a growing feeling in the Western World

that a man who acts against a government because of his political and economic beliefs is not a lawbreaker in the same sense that a thief or arsonist is, and that such a person ought not to be treated as a common criminal, nor should the law reduce him to such a status. Those now in middle life will remember that, in the early days of the automobile, traffic violators were tried in the same court as common criminals. Public opinion forced a change and now we have separate courts to handle traffic cases.

Before the Russian revolution, both Marxists and Bolsheviks planned the most advanced theories then and now known to criminology. They asserted that crime is not the result of man's sinful nature, but the result of the class organization of society and the outcome of the exploitation of one class by another. They admitted that valuable progress had been made under capitalism. They praised its work in removing from the criminal code the deeds or attempts which were known, in medieval times, as crimes against God and King, but they claimed that capitalism had not gone far enough. Despite this the Bolsheviks felt they must recognize two kinds of "anti-social" individuals. One of these comprised persons whom the Bolsheviks considered merely "anti-social" or mentally ill; and the other group was made up of persons who were "politically anti-social" or, in other words, formed the class enemy.

This distinction between the two types of criminals was supposed to be merely temporary and made necessary for what was then thought to be the short period of the revolution and civil war. However, it became permanent. For a government, which originally proclaimed its dedication to the freedom and betterment of mankind, to adhere to such a code as it does in regard to political prisoners is to bring back legal and social codes which enlightened men disregarded many decades ago.

In recent years there has been accumulated enormous evidence of Soviet injustice masquerading under the title of "justice," and cruel codes and procedures which men and women of the twentieth century thought would never plague the world again—certainly not the Western World. Hitler might have remained in power had he practiced kindness instead of cruelty, and made his goal the service of mankind instead of his own little group. Similarly, the USSR, which started with ideals that appealed to millions around the earth,

has incurred the enmity of mankind because it has betrayed the universal appeal of kindness and justice for all.  
S. W.

## "FREE AND ACCEPTED MASON"

### FREE

Free to meet when and where, as we please.

Free to express our opinions as freely in the presence of dignitaries as in the presence of the humblest citizen.

Free to express by ballot our choice of the administrators of our government.

Free to criticize adversely those whom we have placed in office, regardless of rank or station.

Free agents and masters of our own actions.

Free, if prepared in heart, from the dominion of passion, prejudice, false pride, and follies of human nature.

### ACCEPTED

Accepted as a builder of character as distinguished from an operative or stone mason.

Accepted as an enlightened speculative Mason, to whom has been entrusted the esoteric mysteries of the Fraternity.

Accepted into an ancient and honorable institution that guards its honor so carefully that none are "entered" except by unanimous ballot after due investigation of his past and present behavior.

Accepted into a band of friends and brothers with the privilege and charged with the duty of advancing respect for, and reliance on, the Supreme Architect of the Universe, ameliorating the suffering of humanity, realizing that in his collective capacity he can do much, but not forgetting his individual responsibility.

### MASON

A man whose word is his bond.

A man whose ear is open to hear the cry of distress, whose eye penetrates sham and deceit, whose feet are swift to run errands of mercy, and whose hand supports the failing brother.

A man who eschews evil, and clings to the good.

A man subject to the faults and foibles of human nature, but whose desire is to do good and to show mercy.

—*Masonic News, Wenatchee, Wash.*

Research (often) teaches a man to admit he is wrong, and to be proud of the fact that he does so rather than to try, with all his energy, to defend an unsound plan because he is afraid that admission of error is a confession of weakness, when rather it is a sign of strength. — *The Craftsman, Miami Beach, Fla.*



# THE PHILIPPINES PRODUCE A SOLDIER AND STATESMAN

**Y**EARs ago there used to be a saying, which those now in late middle-life will no doubt remember, that, whenever this country was in dire straits, Providence raised up a man to lead it. It would look as though the Philippine Islands came under that category, too. There was the great José Rizál, who fought during his thirty-five years for the freedom and uplift of his people until a cruel and jealous Spanish government, backed by Jesuits, caused him to be executed in 1896. Then came the Spanish-American War two years later, and Spain lost the islands.

Then followed forty-six years under American rule and guidance with an American education for freedom and not for mere colonial exploitation. But America made one serious error. It recognized old Spanish land grants, many of them of doubtful validity. These land grants gave a few favored families a stranglehold. Two years ago this country sent an expert to the Islands to see how the \$2,000,000,000 we had advanced them for rehabilitation, following the Japanese invasion, was being used—and the Bell Report was indeed a shocking revelation of the misuse of funds.

Since then there has arisen a man who is, to this era, what Rizál was to the late nineteenth century. His name is Ramon Magsaysay (pronounced to rhyme with Bog-Sigh-Sigh). In the November 26, 1951, issue of *Time*, Weekly News Magazine, a long and scholarly article on The Philippines appeared. There are over 7,000 islands in the Philippine group. The two largest are Luzon, with 40,420 square miles (about the size of the State of Virginia or Ohio), and Mindanao, with 36,537 square miles (about the size of the State of Indiana). The principal crops are rice, abaca (the well-known Manila hemp), copra, sugar, tobacco and corn. The minerals include copper, gold, chromite, manganese, iron, and coal in limited amounts.

Magsaysay came up the hard way. He is the son of a blacksmith in Zambales. He is now only 44 years of age. He worked his way through the University of the Philippines, specializing in engineering. Upon graduation he took a job as a mechanic with a bus company. He rose to be its manager. When the war started, he went to work in the motor pool of the U. S. 31st Division. The end of the war found him commander of a guerrilla army of 10,000.

In 1950, he was Chairman of the House National Defense Committee. He made three demands. One was a clean-up of the army, putting an end to politics in it; a fight to liquidate the Huks; and third, to do away with the injustices which had made the strength of the Huks a reality.

He was determined that democracy should be a reality in the Philippines. Its population is close to 20,000,000. There are some 4,000,000 legally entitled to vote. He intended to see that there would be an honest election in 1951. The day before election 96 were killed and 100 persons kidnapped. On election day there were 21 murders. But Magsaysay presided over an Army of 40,000. Long before election day he had flown over the islands and knew where the weak spots were, and placed detachments of his army there to see that elections were free. In one sector he had his army detachment that was stationed there arrest the entire police force, charging them with murder.

As *Time* so aptly stated: "In their eager study of U. S. institutions, Filipino politicians had learned from Hague and Pendergast, as well as from Madison and Jefferson." But Magsaysay has proved that he is the man of the hour, that usual combination of soldier and statesman. Democracy to be successful calls for order, honesty and justice.

S. W.

## DRUG ADDICTS, TRAGEDY FOR THEM, DANGER TO COUNTRY

One of the crimes recorded by the press of the country in recent weeks has had to do with use of narcotics by teenagers. They begin with marijuana and wind up as heroin addicts. The craving for these drugs becomes so strong that they will do most anything to get them—commit burglary or, in some cases, even murder.

Youths are captured in a strange way. High school pupils are invited to parties where those who are already addicted to the habit induce those not yet users by persuasive words. The reward of these recruit agents is a gift of the drug for their own use.

These drugs are tremendously expensive and the profit to the dope peddler is alluringly large. Of course high school students do not have the money with which to purchase these drugs, but once they have been snared and become addicts, most are powerless to stop.

It is said that in many instances children and youths come home after school to find both parents away because both parents are working. This throws the children on their own with no proper home supervision.

Reports in the press show that these habit-forming and character-destroying drugs are brought into this country by seamen who expect a large cut in the profits. Other shipments of the drugs are brought in concealed in a thousand different ways. The damage done to the individual, and by individuals in the aggregate to the country at large, is so staggering that it does not seem possible that any sane citizen could stoop to such practices for personal gain.

One report is that the use of drugs is on the increase, but it is also true that there are determined efforts being made by press and radio to acquaint the public with the danger and, in such matters, public opinion is a far swifter and surer corrective than legislation without the support of public opinion.

S. W.

## FREEMASONRY AND THE GOLDEN RULE

MARK WINCHESTER BAUM, K. T., 32°  
3628 Neosho St., St. Louis, Mo.

**F**REEMASONRY and the Golden Rule are synonymous with a philosophy that teaches the sincere Brother to treat others as we ourselves wish to be treated. As we meet and work we are admonished to be useful good neighbors, cheerful and kind, broadminded, soft in speech, too big to hate and too intelligent to sneer, always alert from becoming worldly, covetous, or sensual.

One cannot expect to progress with prosperity and enlightenment unless he sets a good example and practices the Golden Rule. Human happiness and innocency is also our reward; it is more to be desired than gold. In this mood, one may look anywhere, or about him in his home, and see the workings and the blessings of God, the Supreme Architect of the Universe. All our works begin, continue, and end with the hope of an everlasting salvation.

It has been well said: "Let there be no mechanical performance of duties. Work with precision in words and actions, and breathe into the ceremony a living spirit intensifying the meaning with a clarity of vision so that almost consciously each officer is re-experiencing himself all the trials through which his candidate is now passing—so that the candidate is made to feel that it is a great privilege to take part in the ceremony." — *The Dormer Masonic Study Circle.*



# GOD'S AMBASSADOR TO AMERICA —PAPAL PRIEST OR CHRIST?

JOSEPH R. KENNEDY, B.D., 32°  
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## PART I

WE ARE presenting in two sections parts of a sermon by Brother Kennedy, delivered Sunday morning, November 4, 1951, at Omaha, Nebraska, the text for which follows:

Jeremiah 49:14 and Obadiah 1:1.  
"We have heard a rumour from the Lord and an ambassador is sent among the heathen."

One of the great issues at stake in our lives today is, who is God's Ambassador to America? . . . We seek to know God and His will for us as individuals and as a country. We believe that God is a Sovereign ruler in and over all. . . . "We believe in God, the Father Almighty, Maker of heaven and earth." We believe that God has not left His people without a witness. We firmly believe, affirming with all Protestants, that Jesus is the Christ, Ambassador of God and Lord of our lives. We believe this ambassador has real power to guide the destinies of man and to change the lives of individuals. We believe that the Ambassadorship of Christ is important. . . . Down the aisles of eternity rings the basic truth. "There is no other name under heaven whereby you can be saved." The total good of man is, therefore, guaranteed in our faith only when men in any political, social, or business structure of life are free to seek their God according to the dictates of their own hearts and the lure of Christ. Caesar or a succession of Caesars have no right or power to dictate over the souls of men or block the stairway of man's climb to God.

Basic in the guarantee of this relationship to God is the organization of a Political State in such a manner that no man's soul will be made subject by force to the guidance of State or Church, which by its own definition claims infallibility, or of individuals who would use coercive power to further what they honestly believe to be truth. We believe in all men seeking God. We believe in Jesus' words, "If ye will seek the truth, ye shall be free indeed."

It is to insure this religious freedom that the Protestant churches broke off from the Papal Sovereignty of Rome. This papal authority claims itself to be the infallible authority; the infallible interpreter of faith and mo-

vals; the only church. This authority historically has tried to enforce the rules of faith and morals by political power. This authority would in America try to enforce its doctrine of guarded truth (truth promoted by selected textbooks, magazines, etc., and the repression of all others that differed with its point of view) by using national taxes to build schools and pay teachers to evangelize and convert citizens to this one philosophy of life (which has caused most of the misery and destitution of the Christian era). Protestants deny this privilege to the Roman Catholic Church or to any church group. It is a step in upholding the principle of separation of Church and State.

For this reason many fled the shores of other lands to set up here in America the kind of government and social order whereby men could worship God according to the dictates of their own hearts and would be relieved from the unholy alliance of those who would mix morals and faith (with prejudiced and premeditated conclusions) with power to rule. Our Constitution under God declares this purpose with no uncertain postulate and with unquestioned authority. Article 1 of the Bill of Rights: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . ." This basic concept of our society and religious liberty has been upheld over and over again by our highest courts, in resisting pressure from minority or majority groups to use state power, state taxes, to evangelize or promote any particular faith to the advantage of another. This is the doctrine commonly referred to as the "Separation of Church and State!"

It is nowhere better defined than in this clear statement formulated by the Federal Council of Churches of America [now the National Council of the Churches of Christ in the United States of America]:

"Religious liberty shall be interpreted to include freedom of worship according to conscience, and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities; and freedom to organize with

others, and to acquire property for these purposes . . . , to safeguard public order and to promote the well-being of the community, both the state in providing religious liberty and the people in exercising the rights thus recognized must fulfill reciprocal obligations. The state must guard all groups, both minority and majority, against legal disabilities on account of religious beliefs; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others."

This pronouncement and interpretation of religious liberty is borne out by the World Council of Churches held in Amsterdam August 22, 1948:

"An essential element in a good international order is freedom of religion. This is an implication of the Christian faith and of the world-wide nature of Christianity. Christians, therefore, view the question of religious freedom as an international problem. They are concerned that religious freedom be everywhere secured. In pleading for this freedom, they do not ask for any privilege to be granted to Christians that is denied to others . . . no nation has ever suffered by reason of granting such liberty. . . . The rights of religious freedom herein declared shall be recognized and observed for all persons without distinction as to race, color, sex, language or religion, and without imposition of disabilities by virtue of legal provisions or administrative acts."

With other church groups than the Roman Catholic we do not have this difficulty of respecting their teaching while agreeing to differ, because other church groups are not trying to use political or sovereign power to force their religion upon the masses. The issue is always confused by the Roman Catholic Church demanding immunity of criticism by other church groups. The Roman Catholic Church is something more than a religion. The Roman Catholic Church is also a foreign government with a diplomatic corps. The Roman Catholic Church is an agglomeration of imperialism controlling a world-wide system of schools, a medieval medical code with comprehensive rules for personal hygiene that they would force upon the people they control; a network of clerical-dominated labor unions; a system of censorship of books, newspapers, films, and radio; and a hierarchy of marriage and annulment courts which compete with the courts of the law [of nations]. All of the nondevotional and nonreligious features of the Roman Catholic Church affect the lives of non-Catholics as well as Catholics. It is right, therefore, that these features be considered in the fields where they belong of politics, medicine,



education, and diplomacy—in other words, organized society.

By the appointment of General Mark W. Clark as United States Ambassador to the Vatican, the President surrendered to a campaign that has been going on for years. It is ridiculous for our President to pretend that the Vatican's handful of permanent residents or its area of 108 acres, less than that of many an American college campus, constitutes a State which needs a consul, to say nothing of an "Ambassador Extraordinary and Minister Plenipotentiary."

The Vatican is not a state. It is the headquarters of the Roman Catholic Church, and it is this church whose hierarchy has indefatigably sought the favored position which the exchange of envoys would employ. It is this church which has thrust into the inmost councils of our government in Washington, including the President's office, those who have misled the President into betraying his native political knowledge of what the American people will and will not accept. It is this church, representing a minority group in the United States, which seeks a favored position of representation and channel lines directly into our government with all the force of military, taxation, and diplomatic corps around it which would be denied to other minority groups. Other minority groups have a right to protest. Protests are, therefore, in order.

Nothing in recent years has so stirred the American Protestant people as this attempt to link officially the Nuncio of that church with the State Department of the United States. The nearest rival experience was the vicious attack of Cardinal Spellman of the Roman Catholic Church upon Mrs. Franklin D. Roosevelt when she spoke out bluntly against any church group, particularly a minority group, trying to get national taxes to support its parochial schools and evangelistic program.

(To be continued)

### LINCOLN'S FAITH IN DARK DAYS

Nearly 90 years ago our great Civil War President expressed an opinion of our country's weaknesses, its source of strength and the mode of securing and maintaining it. In light of the prevailing conditions in our country and throughout the world and the weight upon us, it is quite appropriate that what Lincoln then spoke be brought to our attention:

"We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God. We have forgotten

the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

"I still have the confidence that the Almighty, the Maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through this as He has through all the other difficulties of our country."

### U. S. EXPERT IN FLOOD WORK LOANED TO ITALY

Lieutenant Colonel John S. Davis, of Kansas City, Missouri, a civil engineer in the United States Corps of Engineers, was the man who directed the emergency "digging out" operations in the disastrous Kansas-Missouri flood in the summer of 1951.

The people of Northern Italy, suffering from the most destructive natural disaster in forty years when the Po River flood hit that area, looked to the Economic Cooperation Administration for help. ECA responded by allocating eight billion lire (about \$10 million) from the ECA—Italian Government counterpart fund, and sending Colonel Davis, loaned by the Department of Defense, on a two-week assignment to the flooded area. The Italians know him, for he had charge of building some of the bridges over the Po during the war, which were in use until destroyed by the recent flood.

Colonel Davis is a member of the Society of American Military Engineers, the Missouri Society of Professional Engineers, the Reserve Officers Association, and the Masonic Fraternity. He is married and has one daughter.

### JONESBORO LODGE, GEORGIA, INVESTS IN YOUTH

Jonesboro Lodge No. 87, F.&A.M. of Jonesboro, Georgia, though a comparatively small lodge, has constructed a substantial building for the Boy Scouts and Girl Scouts of that vicinity. Dedicated on November 6, 1951, with M. W. Brother J. Wilson Parker, Past Grand Master, acting as Grand Master, the building is one story in height and contains the following appointments: A room for boys, with a storage room for their paraphernalia, and a room for

girls with like accommodations, and a kitchen completely equipped with modern fixtures.

The Lodge became interested in the work of the Scouts shortly prior to its purchase of the Jonesboro Presbyterian Church in 1945, and turned over one room each to the boys and girls on the first floor, and at the same time assumed sponsorship of the former, and the Jonesboro Woman's Club of the latter. It was soon evident that larger quarters would be required, and the new structure was the result, at a cost of \$4,735.39.

In his remarks at the dedication, Brother Parker reviewed the work of the Scouts, and observed that the word *delinquency* is one never associated with the lives of the Boy and Girl Scouts.

### PROPER HUMAN RELATIONS NOW GREATEST PROBLEM

In the last fifty years, the world, and America in particular, has made immense strides in scientific and technological development, in the expansion of industry and in all of the elements that make for material welfare.

But today, more clearly than ever before, we realize that unless we solve the problems of human relationships—the problems of government, economics, the problems that arise between different nations, different ideologies, the problem of conflicting interests between labor and capital, and all of the problems involving internal peace and international peace—our gains in knowledge and skill in the field of matter will bring us to the brink of a greater world disaster than ever humanity faced before.—Roy C. Jellison, in *Pasadena Consistory Bulletin*.

### WORRIES

It appears that statisticians of the University of Wisconsin have been giving some consideration to the things that cause worry. Classifying them under various categories, they have learned that the average person's worries can be placed under four heads.

First, there are things that never happen. They constitute 40 per cent of the worries.

Second, there are things over and past that could not be changed by all the worry that one could hatch up. Nevertheless they constitute 30 per cent of the total.

Third, there are petty and needless worries. They add up to 22 per cent.

Fourth, there are legitimate worries, and they are only 8 per cent of the whole. Ain't it remarkable what a lot of useless worrying the average person does?



# ONE MAN'S OPINION ON ELECTION MATTERS

C. A. WAGNER, 14°, P.M.

*Bovey, Minn.*

ELECTIONS are just like voting for the best bottle of pills. The pills are in colored bottles with fancy stoppers or corks, and the more vile the concoction, the fancier the bottle. That fancy bottle may be the finest man on earth, and the concoction you get with the bottle may be the most corrupt political machine. You have voted for the best man and you got him, but you also got the corrupt machine. To choose the best man alone cannot be the solution.

Man was able to do work with horses because he was wise enough to put them in harness and train them to pull together. The best horses without harness would be able to do no more work than the best thinker is able to keep us from losing our freedom. We must have more than ideas to make us pull together. Many of our educators are among the great throngs that call themselves the balance of power or the independent voter who swings from one side to the other as a voice of protest. The fact that it is a protest in itself shows that such action is negative. They vote and complain, and their vote in itself is a complaint. There are among them some of our best minds, yet their ideas are lost because they are cast loosely into the wind; they are not united; they have no harness. All political parties need these people, and they need the political party. They have shown us the field and the work to be done, but have neglected to show the harness. It is the purpose of this article to show this harness.

I do not care which of the two major parties these fine people decide upon, they are needed in both parties. I would like to have fine people on the other side for then I would know that our country would be in safe hands even though my party should meet with defeat. There are about 90 million eligible voters in our country, of whom but about 50 millions vote, which clearly shows that 40 millions of our people have disfranchised themselves. Some may not vote because they are disgusted. But, before condemning our political machinery, one should first reflect on the amount of effort he has made to better the condition. Because I believe it may be that most people do not know how to take part in our politics, it is the purpose here to show the means by which any citizen can take an active part in the activities of

his political party.

All national and state campaigns start with a notice issued by the state party chairman setting the date for the precinct, county and state conventions. To attend a precinct convention or meeting one needs no other invitation, nor do you have to pay any fee; it is free for all party members. You need make no petition or go through any formality to become a party member; all you need do is go. It cannot be more simple. It is entirely up to the individual and his declaration that he is a member of the party and, in fact, he need not even make such a declaration unless questioned.

The precinct meeting is most informal, and is the real start of our political life. It is here that delegates for the county convention are selected. This is the one meeting where anyone can attend and take part. At meetings that follow, one must be a delegate. It is here the delegates for the county convention are selected, and anyone has the right to present a resolution to bring before the county convention any matter which may be of value to the county's political life. This is the place where we all say, "Let George do it" and, when we find out that George did do it in his own way and for his own selfish good, we start to "kick."

The importance of the precinct meetings cannot be overly emphasized because anyone who wants to be a party member (without charge or formality) can go and take part. He is on an equal footing with any member or officer. This is the grass roots. If he has any idea as to policy or plan, or reform, he should have whipped it into the shape of a resolution to be presented at that time. If the resolution has merit, it will be passed. If he feels that it will not be properly presented or will not get proper treatment, he should get himself elected as a delegate and fight for it on the way up. Such an idea could become part of the party policy or even the law of the land. This is the constructive way of bringing about a change and correcting political errors, and it can bring results. It is certainly better than to do nothing except gripe, or become a radio announcer and criticize and tell the other fellow what he should have done.

Do you know your precinct chairman? Find out who he is. He will be glad to have you at the precinct meet-

ing for then he will be sure that he will not have to be there all alone. A given number of delegates for the county convention are here selected. The number is determined by the number of votes cast for the party's presidential candidate at the previous election. Take a few friends with you. They may all be made delegates if they so desire.

At the county convention, the order of business is somewhat like this. The Credential Committee passes on the delegates, election of county officers, the appointment of committees. While the committees work, there will be speeches, reports of committees and action on reports, selection of district, state and national convention delegates.

The Resolutions Committee is given all the resolutions that have been brought in by the delegates or sent down from state officers and officials. You can ask to be heard on your resolution before the committee, and you can later fight for its passage on the floor of the convention if that is necessary. Here is where we need the thinkers; here is where some skullduggery can be slipped in; here is where some fight for the good things for the people as well as try to prevent someone slipping something through for the greedy or corrupt.

In the event you have not put in your resolution, or were not there to see that no unfair advantages were taken, why should you now blame some other persons who were doing the best they could, possibly with weaker mental equipment but at least more positive action?

That is the way it works. Everyone who has some thought for the good of his country owes it to the country and to himself to put it in the form of a resolution *now* and to be ready to present it at the precinct meeting or to give it to a delegate to the county convention. If the matter is important and he cannot rely on a delegate, he should have himself selected as a delegate to the county convention where he can fight for the passage of the resolution.

You will be surprised at how easy it is to be a working member of a political party. A willing worker will find plenty to do. Politicians are like other people, they will let George do lots of things. Start on your resolutions; get them in shape for your precinct meetings and county conventions. Get a few friends to go with you and become delegates to the county convention, and have one of them follow through to the state convention. There is the harness; it is for anyone to use.

Laziness travels so slowly that poverty soon overtakes it.



## PROCLAMATION BY THE GRAND MASTER OF VIRGINIA

Rudolph R. Cooke, Grand Master of the Grand Lodge, A.F. & A.M., of Virginia, has proclaimed the year 1952 as the Masonic Bicentennial of the initiation of George Washington.

This historic event in the annals of the Craft took place in Fredericksburg Lodge No. 4, Fredericksburg, Virginia, on the fourth day of November, 1752. Then a young man, just entering his 21st year, he was initiated as an Entered Apprentice in this Lodge and, in expression of his esteem for it and the profound principles of Freemasonry, George Washington remained a member of Fredericksburg Lodge No. 4 from the date of his initiation until his death.

When the Grand Lodge of Virginia was founded in 1778, at the time when Virginia's illustrious son was the Commander-in-Chief of the Continental Army, George Washington was tendered the office of Grand Master. On two different occasions after this first honor was extended to him, it was proposed that he be made Grand Master of the United States by other Grand Lodges. Both of these honors were declined by Washington for reasons not disclosed by him.

Ten years after the founding of the Grand Lodge of Virginia in 1778, the Masonic Lodge at Alexandria, which was created by the Grand Lodge of Pennsylvania, surrendered its charter to that Grand Lodge and was brought under the Grand Lodge of Virginia. When it received its charter in 1788 from the Virginia Grand Lodge, George Washington was named its Charter Master by the Most Worshipful Grand Master of that Grand Lodge, Edmond Randolph. After the death of its illustrious Charter Master, the Lodge changed its name and is now known as Alexandria-Washington Lodge No. 22.

In the words of the Proclamation:

"George Washington lived in a period when new forces and new ideas and ideals were being born in the world. His life and his every action displayed his unwavering devotion to the great principles for which Freemasonry stands, and the great concepts of brotherly love and freedom were given national birth because of his untiring efforts. His life and the great principles for which he stood are a part of the glorious heritage of every citizen of the United States of America. It is fitting and proper that we should honor his memory, praise his steadfast devotion to the principles of Freemasonry and observe the anniversary of his Masonic birth with fitting solemnities."

The Grand Master declared and proclaimed that the year beginning January 1, 1952, be known "as the

George Washington Masonic Bicentennial Year, to be observed with fitting ceremonies and solemnities in every Lodge in Virginia, at such times and in such manner during the said year as the Grand Master may order."

The Grand Master further directed that the Proclamation be read in each subordinate Lodge of the Grand Lodge of Virginia "at the January stated communication thereof and that a record of its reading be placed in the minutes thereof."

According to a statement by Brother James N. Hillman, Grand Secretary of the Virginia Grand Lodge, the local Lodges of Virginia "and, in fact, in many other Grand jurisdictions will be participating in local and state-wide celebrations during the year. The climax will be, of course, November 4, 1952, the two-hundredth anniversary of the date on which George Washington was made" an Entered Apprentice Mason, "and subsequently a Master Mason."

The Secretary stated that the local Lodges will be receiving material dealing with the Masonic history of George Washington, and asked the cooperation of the Lodges in seeing that its distribution be made to their entire membership. He also expressed the hope that every Brother would become George Washington conscious during the whole year of 1952.

## LOTTERY RULING EMPHASIZED

At its quarterly communication, Thomas S. Roy, Grand Master of the Grand Lodge A.F. & A.M. of Massachusetts, ordered that the resolution adopted by that Grand Lodge on March 8, 1939, pertaining to lotteries and games of chance, be carried in the lodge notices. The resolution is as follows:

"Resolved: That it is inconsistent with the professions and purposes of Freemasonry for any Masonic Body to promote, participate in, or profit by any lottery, game of chance, door prize, or other device or activity whereby the individual participant may be able, through the element of luck or chance, to win a greater value than he pays, and each Masonic Body within the jurisdiction of this Grand Lodge is hereby enjoined to observe the letter and the spirit of this Resolution; and

"Be it further resolved: That all so-called collateral bodies, clubs or other organizations in Massachusetts whose membership is related to or dependent on Masonic membership, or which in the public mind are likely to be regarded as Masonic organizations, are requested, and all individual Masons owing allegiance to this Grand Lodge are enjoined, to respect the purpose of this Resolution."

## A MAGNIFICENT IDEA

The splendid and most beneficial work being done by Masons, or by groups of men all of whom are Masons and are spoken of sometimes as allied organizations, is that of the Shriners Crippled Children's Hospitals.

It grew out of an incident a number of years ago when a little boy, down in Georgia, was very badly crippled. His parents had a wonderful physician, Dr. Michael Hoke, who had nation-wide fame for the treatment of unfortunate children who were crippled. He let it be known that, if he had this boy in a quiet place where he could have continuous rest, he could cure him. So a cottage was rented at the edge of the city and he was taken there and cured. This was such a success that the Scottish Rite Bodies in Atlanta, Georgia, started the Crippled Children's Hospital, and it grew and grew and grew. It has done a magnificent work, and is still conducted by the Scottish Rite Bodies in Georgia.

From the success of this, the idea grew that it would be a good work for the Shriners to do on a large scale; hence, the Shriners Crippled Children's Hospitals are scattered throughout the United States, Mexico and Canada. They have cured thousands and thousands of children during the years the Crippled Children's Hospitals have been in service. There is no race, creed or color considered. The rule of admission is that the child must be absolutely dependent and that the parents are unable to pay a dollar for its care. They are all free to those who have no parents or others who are responsible for their treatment. There is not a dollar charged to any child or the child's relations for this magnificent service.

There are now seventeen hospitals of this kind, and the cost has been several million dollars. The cost of maintaining them is taken care of by the Shriners, that organization which is often spoken of as the "playground of Freemasonry."

Ground was broken by Oceanside Lodge No. 381 A.F. & A.M., Oceanside, California, in October, 1951, for a new Temple. Established in 1906, the Lodge has had an interesting history, and the proposed Temple has created much enthusiasm among the Brethren and members of collateral Bodies who will share it.

Members of Lincoln Lodge No. 137 A.F. & A.M., at Lincolnton, North Carolina, their wives and a number of out-of-town guests celebrated the 100th anniversary of that Lodge on December 7, 1951.



## STEPHEN C. FOSTER, WHOSE SONGS FORM FOLKLORE OF OUR MUSIC

Stephen Collins Foster was one of those odd, extra highly talented individuals whom some critics regard as a borderline genius rather than a full genius. He was, like Franz Schubert, loved by his fellowman but not treated any too well financially by society as a whole. In fact, when Foster died in a rooming house in lower New York, he had the munificent sum of 38 cents in his clothes and that constituted his sole estate. In 1940, when 141 candidates were being considered for New York University's Hall of Fame, Stephen Foster alone was voted the honor.

Judge Rowan's home at Bardstown, Kentucky, is said to have been Foster's inspiration for his famous song, "My Old Kentucky Home."

Foster's birthplace was in Lawrenceville, Pennsylvania, now a slum section of Pittsburgh, but for several years prior to World War II his birthplace was being preserved, after many years of shameful neglect by a city at that time more devoted to manufacturing and trade than to preserving its historic and cultural gems. However, today there is a Foster Memorial on the campus of the University of Pittsburgh. In the Memorial is an auditorium seating 700 persons, made possible by the contributions of music clubs from twenty-six states. There are upward of 10,000 Foster items collected by Josiah Kirby Lilly of Indianapolis, Indiana. In the museum portion of the Memorial is the purse found in his pocket, when he died in New York, with the mentioned money and also containing a slip of paper on which was written the title of a song he expected to write: "Dear Friends and Gentle Hearts."

In his youth, Foster decided that there was no opportunity for him in his home town, so he boarded a packet steamer for Cincinnati, Ohio. It was while on shipboard that he came into contact with the negro deckhands. Their songs and dialect which he heard inspired him to write many of his songs. Unsuccessful in his efforts to obtain an appointment to West Point, he went to Cincinnati to become a bookkeeper, his brother running a commission house there. He married Jane McDowell, and it was during the first six years of their married life that he composed some of his most popular songs, such as: "Old Folks at Home," "Old Dog Tray," "Massa's in de Cold, Cold Ground," "Jeanie with the Light Brown Hair" (written to honor his wife), "My Old Kentucky Home."

Among his other popular songs, "Beautiful Dreamer" was penned in the sordid surroundings of the New York rooming house where he died,

proving that the beauty from within was infinitely more important than external beauty without the inward vision. The songs entitled "Old Uncle Ned" and "Oh Susanna" were written for a group that used to meet in his home twice a week for a sing.

Nor must there go unmentioned "Way Down upon the Swanee River," whistled and sung from one end of the land to the other, and the clever changing of "Suwannee River" to "Swanee River" to fit the meter. On the banks of the Suwannee River today there is a town of White Springs, Florida, whose radium springs are used by rheumatism patients, and a Stephen Foster Memorial Park is being developed there.

Stephen Foster's music, by common agreement among most music critics, forms the background of our folk music. Congress has set aside January 13th, the anniversary of his death, in memory of Stephen Collins Foster. By a strange coincidence Foster was born July 4, 1826, the same day that Thomas Jefferson and John Adams died. He died January 13, 1864. S. W.

### "MASONIC WORLD" OF DETROIT SHOWS TWO UNIQUE PICTURES

*The Masonic World* of Detroit, Michigan, in its issue of January, 1952, has two pages of pictures which are of especial interest to members of the Craft everywhere. On page two are twelve pictures of newly elected Worshipful Masters before they have taken office and, therefore, without the Master's hat. On page three is a picture of fifteen other Worshipful Masters for 1952 who have already been inducted into office and are, therefore, wearing their hats.

The Executive Offices of the *Masonic World* are in the new Masonic Temple, Detroit 1. Its editor is James Fairbairn Smith, P.G.H.P., 33°, K.T., and Fellow of the Philalethes Society. His magazine states its net paid circulation is 43,000 and is the largest paid circulation of any Masonic News-Magazine in the United States.

### N. C. SCHOOL BULLETIN RELIGION IN THE SCHOOLS

Not long ago I met one of our great schoolmasters—a veteran in that high service. "Where in your timetable do you teach religion?" I asked him.

"We teach it all day long," he answered. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea and nay, nay.' We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it on the playground, by fair

play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."

"But what," I asked, "about the different denominations? Have you no trouble with the parents?" "None at all," he replied. "We have half a dozen denominations, and we treat the children, not as members of this church or that, but as members of the school, and we show them that, as members of the school, in work and play they are members of one another. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their school-fellows, because we believe that unless they learn to build it where they are, they will not learn to build it afterwards anywhere else."

"Do you talk to them much about religion?" I then asked. "Not much," he said, "just enough to bring the whole thing to a point now and then."

Finally, he added a remark that struck me—"I do not want religion," he said, "brought into the school from outside. What we have of it we grow ourselves."—By L. P. Jacks, *British Philosopher and Theologian*.

The *Ararat Shrine News*, which is the official organ of the Ararat Temple of Shriners at Kansas City, Missouri, is one that is always alive to its responsibilities and meets them punctually. In the issue for December, 1951, is a picture of a little tot with the sweetest and happiest face of any little girl that one can see, who is being treated at one of these hospitals. In the picture with the little tot are Judge Galloway Calhoun, 33°, Past Imperial Potentate, Past Grand Master of Texas, and at present chairman of the Board of Trustees of the Crippled Children's Hospitals; Earl Cocke, Jr., National Commander of the American Legion and recently made a Shriner, who is kneeling, with Galloway Calhoun, beside the little tot to see that she does not fall, though she is supporting herself with a tiny crutch under each arm for she is a tiny maid; Robert Gardiner Wilson, Jr., 33°, Imperial Potentate; Thomas C. Law, 33°, Past Imperial Potentate and President of the Crippled Children's Hospital in Georgia, who last October was elected an Active Member of the Supreme Council of the Southern Jurisdiction; George M. Saunders, Imperial Recorder, who recently received the 33°; George A. Mattison, Jr., Imperial Captain of the Guard, who in due time will become Imperial Potentate if everything works out right.



## MASONIC CHART ON WALL OF OLD HOUSE IN BERLIN, CONN.

*The Connecticut Square and Compasses* for January, 1952, carried an article of much historic interest. It tells of an old dwelling place in Berlin, Connecticut, which was once occupied by Harmony Lodge No. 20, instituted October 13, 1791, by the Connecticut Grand Lodge as Berlin Lodge, and was presented a charter by Grand Master William Judd. Three members of the Cole family—Stephen, the Charter Master, John and Gideon—were charter members. The others included Giles Curtis, Seth Deming, Benjamin Galpin, Asa Deming, John Nott, Abraham Wright and Samuel Williams.

This old dwelling, occupied during the Morgan excitement by Harmony Lodge, is still standing. Evidence that it was so occupied is a painted chart of symbols known to the Fraternity members on the wall of one of the rooms. At this period it was known as Fuller's Tavern, built in 1769, and is associated with the travels of George Washington whose 200th anniversary of becoming a Mason is being observed this year by the Grand Lodge, A.F. & A.M., of Virginia, and doubtless by many Lodges in other Grand jurisdictions.

The area on the second floor of the Tavern where the Lodge met is now divided into three rooms. The interior trim of these rooms indicates that the lodge room extended clear across the width of the south end of the ancient house. Its Masonic history dates from the period when it was occupied by Amos Kirby, but this history was not revealed until 1892. When alterations were being made in that year, several thicknesses of wallpaper were removed and disclosed a painted Masonic chart, showing three figures in the foreground, which evidently depicted the Worshipful Master with the Holy Bible in his hands, the Senior Warden on his right, and the Junior Warden on his left. The Junior Warden held in his hand what could be a flask for the refreshment period. The writer of the story stated that the chart is in good condition.

Other evidence that the old Tavern contained a Masonic Hall is found in the records of Lorenzo Dow, the Coventry born evangelist, who, the writer of the story said, "drove many Connecticut sinners to repentance," wrote in his journal under date of December 9, 1821:

"A friend carried me to Hartford (from Coventry) and, being disappointed by shipping, I set off on foot to New Haven and, though weak in body, I went 12 miles and stopped at a tavern; but it being Free Mason

Lodge night, they made such a noise I could not sleep, so I went to a farmhouse."

The glamour about the old dwelling having been connected with George Washington is found in his diary covering the fall of 1789. He stated that he was traveling from Bunker Hill to New York, and wrote: "November 10, left Hartford about 7 o'clock and took the middle road (instead of the one through Middletown which I went) breakfasted in Worthington in the township of Berlin, at the house of one Fuller."

The Berlin Lodge became Harmony Lodge No. 20 in 1797 through permission to change the name by the Grand Lodge. The Lodge had a membership of 257 in 1827, but the Morgan incident immediately affected the membership, because there was no work done from that date until 1845, when the charter was revoked. Three years later application was made for a restoration of the charter, which was granted by the Grand Lodge. The greater number of the members lived in New Britain and the Lodge moved there, where it is now working.

E. R.

## JEFFERSON'S CLAIM FOR REMEMBRANCE

Some years ago, the late Judge Bickley of our New Mexico Supreme Court made a short address on the subject, "Jefferson, the Gentle Radical, whose mother was an aristocrat, and whose father was a plebeian, and who became a student of government, lawyer, inventor, legislator, philosopher, untiring advocate in behalf of culture, science, natural history, agriculture, member of Congress, first Secretary of State, Governor of Virginia, and twice President of the United States."

But Jefferson claimed none of these things as his claim to remembrance by future generations. The epitaph which he composed to be inscribed on his monument at "Monticello" reads: "Here was buried Thomas Jefferson, author of the Declaration of Independence, author of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia." It was Jefferson's concept of human liberty that the people should be close to their government as the guardians of the common interests of their country, and it won for him the title, "Apostle of Americanism."

Brethren, can anything be more appropriate in these times than to contemplate these lofty spirits who light the way we should go?—*From an address by Rupert F. Asplund, 33°, Deputy of the Southern Supreme Council in New Mexico.*

## 118TH ANNIVERSARY OF EDWIN BOOTH'S BIRTH

According to *The New York Masonic Outlook*, the boys of Menora Chapter, No. 1107, Order of DeMolay, with the Masonic War Veterans and Masters of New York Lodge No. 330 and St. Cecile Lodge No. 568, joined in paying tribute to Edwin Booth, the Mason and great tragedian. The ceremonies took place before a statue of the actor in the Booth Theater, New York City, on November 11, 1951. Booth was a member of New York Lodge No. 330. It is related of him by a Master Mason of Louisville, Kentucky, that he heard Booth say in Abraham Lodge No. 8, Louisville, that he would rather render the legend of the Master Mason Degree and do the work therein than any part of Shakespeare he ever gave.

One can readily understand Booth's love for the tragic beauties of the legend of this degree, for the candidate is taught "the last, the most important, and the most necessary truths, that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity."

"It was," says Mackey, "the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulcher of pollution. 'The ceremonies and the lecture,' says Dr. Crucefix, 'beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour, by the prospect of eternal bliss.'"

Make good! Don't explain! Do the thing you are expected to do. Don't waste time in giving reasons why you didn't, or couldn't, or wouldn't, or shouldn't. There you have it. The less you do, the more you explain. *Efficiency.* Learn that word by heart. Get to saying it in your sleep. Do your work a little better than anyone else could do it. That is the margin of success.—*The Craftsman, Miami Beach, Fla.*



## THE FOUNDING OF THE KOSAIR CRIPPLED CHILDREN'S HOSPITAL

The Kosair Crippled Children's Hospital, near Louisville, Kentucky, which was established by Kosair Temple A.A.O.N.M.S. after the First World War, had a unique beginning. During that war there was a federal statute which required fraternal orders to pay a tax to the government on the initiation fee and dues of their members. This was really an unjust tax and it was so realized later by Congress itself.

Three years after the Armistice, in 1921, U.S. Representative Clifford Ireland, who was a member of the Imperial Shrine Council, sponsored a bill abolishing this tax and providing that all such tax funds be refunded to each fraternal organization. The amount returned to Kosair Temple was \$1,153.00.

The Nobles were in a quandary about what to do with this money. The Potentate at that time was Joseph M. Emmart and, after due deliberation, he appointed a committee of seven, known as the Charities Committee. This committee, after many meetings, finally acted in the true spirit of the Craft and recommended that a hospital be established for crippled children to bear the name of Kosair Temple. The action of this splendid committee took faith and courage. The members of the committee were Lawrence B. Craig, chairman, Andrew H. Morris, Sr., John H. Barrickman, Judge Charles A. Wilson, George L. McDonald, William H. Brown and John G. L. Hagman. All have passed on except Brother Morris, who is still active and makes regular visits to the hospital, offering his advice and assistance in various matters that come before the hospital board.

With the \$1,150.00 returned by the Government, this committee found a suitable location on farm land near Louisville and purchased it for \$10,000. Though it had no other funds, this committee underwrote the project and borrowed \$50,000 with which it paid for the ground and erected the hospital, with a capacity of 50 beds. It was dedicated in May, 1926.

This was but the beginning of the faith and hope manifested by these Brethren, for it must be remembered that Kosair Temple was not in a position, financially, to assist at that time, because the members had their Temple to finance. So, to start the hospital into operation, the services of a financing concern were employed. This concern used punchboards, and each Noble of the Temple received one which he sold, getting \$6.00 to the committee. Through the enthusiastic cooperation of the Nobles the committee raised a total of \$75,000 net. Also a picnic is held at Fontaine Ferry Park each year, from which the committee receives a com-

mission, the first being held in 1927.

After the opening of the hospital in 1926, The Kentucky Society for Crippled Children was organized, and a bill was passed in the State Legislature creating a Kentucky Crippled Children's Commission, and \$20,000 was appropriated to make a survey throughout the state.

In addition to maintaining the hospital each member of Kosair Temple has paid the regular annual \$2.00 assessment, which, beginning with this year, is \$5.00, to support the chain of Imperial Council's Hospitals, but none of this fund reverts to the Kosair Hospital. However, many organizations of all denominations assist in helping the hospital in various ways.

Orthopedic surgery is the basis of treatment of crippled children, and this article, which was briefed from one by Noble Hugo Kohlman appearing in *Kosair Kolums* of January, 1952, pays its respect to Dr. W. Barnett Owen, the orthopedic surgeon and a Noble of Kosair Temple, who from the start became very much interested in this work and volunteered his services in every way possible.

## GALILEO

"The sun, which has all those planets revolving around it and dependent upon it, can ripen a bunch of grapes as if it had nothing else in the world to do."

Was it not this great Italian physicist and astronomer, born in 1564, who became a martyr of science in 1633, when forced by a group of cardinals, monks and Roman Catholic mathematicians in Rome to kneel before them, with his hand on the gospel, and renounce the great truths he had maintained, truths on the laws of motion which became the foundation of the present system of physics and astronomy?

Has not the Roman Church ever been the enemy of science and the intellectual and spiritual advancement of mankind?

The issue of *Ararat Shrine News* for December, 1951, also gave a brief article regarding Clayton H. Walker, Jr., son of the late Clayton H. Walker, Past Potentate of Ararat Shrine Temple, A.A.O.N.M.S. Following his service in the U. S. Navy during World War II, he was Inspector-Instructor of the Naval Reserve Training Center at Santa Cruz, California. He has been made an honorary member of the Fleet Reserve, and he is eligible to compete nationally for the Forrestal Trophy; also he received an appointment to membership on the Policy Board, quite a distinction.

## THE LORD WAS THEIR SHEPHERD

The first thing they (the Pilgrims) did when they got off the ship was to kneel down under the open sky and thank God. That was why they had come here . . . to meet God in the way they thought right.

It was a simple, manly way they had with Him. Each man seeking His presence, reading His word, listening to His voice, trying to understand His way and to live by it. Each man a free man, responsible to God.

It was not only on Sundays, or in church alone, that they thought of Him, but always and everywhere. They felt that the world was God's house, and they walked reverently in it, and they tried to remember to live by His ways.

So it was that, when they wrote a Declaration of Independence, in that fateful moment of making themselves a nation, they called upon Him to behold the justice of what they were about to do.

And, when they met to draw up a Constitution, governing how Americans should behave towards each other, they prayed for guidance from the Highest Lawgiver of all.

And from that day to this, when we come together to make a solemn public decision, we take a moment to ask God to make our minds wise, and our hearts good, and our motives pure.

Surely, there never was a better country to find God in. Out on the open coast, where the ocean stirs forever and ever, always changing and always the same; on the prairies where the grass blows and ripens and dies and is born again; in the wild, high mountains and in the silent desert—everywhere under this wide sky the feeling comes: *Some One has been here. Some One has made this beautiful for me. Some One expects me to be worthy of this.*

*Some One expects me to be worthy . . .* Through most of our history we have lived with that faith, and only as long as we believe it, and go on living by it, will we be secure.—*Reprinted through the courtesy and permission of the John Hancock Mutual Life Insurance Company.*

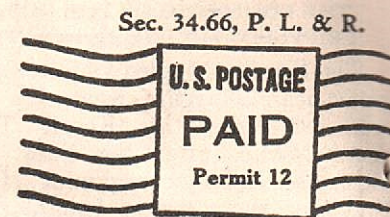
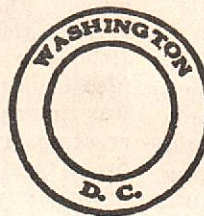
Calvin J. Hubbard of Meriden, Connecticut, celebrated his 100th birthday on December 2, 1951, though his birthday was November 30th. He has been a Master Mason for 75 years, and is said to be the oldest Master Mason in that state.

If you would escape criticism, you must be satisfied to stay in the background.





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Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

### The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.